1364

QUERIES

TO THE

People of *Ireland.*

By Dr. — B — tt

See Queries to the Querist.

1754

BRITISH MUSEUM

R. Hib. (Phil.)

TO ALL THE

Serious, Honeſt, and Well-meaning

PEOPLE of IRELAND,

The following

QUERIES

Are affectionately Addreſſed and Recommended to their ſerious Peruſal.

Si Populus Vult decipi, Decipiatur
Pudet hæc opprobria nobis
Et Dici potuiſſe, et non potuiſſe refelli.

To which is Prefixed,

A LETTER from the EDITOR to the PRINTER.

And at the End is Added,

An Epiſtle Dedicatory, to Sir *R-----d C---x*, B----t.

Printed in the Year, MDCCLIV.

BRITISH MUSEUM

THE EDITOR TO THE PRINTER.

IF any one is ſo curious as to inquire about the Editor of the following Queries, you may inform them, that he is a Country Gentleman, who at different Times, had ſpent a few Weeks this Winter in Town, to ſee and obſerve what paſſed there.

That after the cloſeſt Attention, and ſtricteſt Examination, he thinks the Gentlemen who now call themſelves Patriots, leſs intituled to the Honour of that Diſtinction, than any Set of Men, he ever heard or read of. That he thinks their Pretenſions abſurd, the Temper with which they have ſupported them wicked, and their whole Conduct unaccountably wild and extravagant.

That by what he has here writ, he intended no more at firſt, than his own Amuſement. But now ſends it abroad with the View of correcting the Folly of ſome, and rouſing the Stupefaction of others. A general Reformation, he is too ſenſible cannot be the Effect of any thing of this Sort, even under the beſt

beſt Intention, or a more maſterly Execution: That muſt be the Work of Time, after the Application of others, and perhaps very different Means, ſome ſharp and awakening, others lenient, and ſoothing; adminiſtred too by thoſe, who have Authority to give them Weight, and Power to give them Efficacy.

That for what appears of Sharpneſs or Severity, he is ſenſible there is ſome, but very little comparatively with what has come from the other Side. He can ſay for himſelf, what none of their Writers can, that his Allegations are all ſtrictly true, his Suppoſitions reaſonable and probable. He defies the beſt Advocate they have to convict him of Falſhood, or impeach him of Slander: In which

had they dealt leſs, the *Mob* (whoſe true Character it is to ſwallow implicitly all that they hear) would not have ſo generally declared for them; an odd Foundation for the Pride of Party to riſe or build upon, becauſe Hiſtory yields no Example of a Man ſeverally attached to Truth and Virtue, who ever courted their Suffrage, or accepted the Proffer of it.

That the Editor is not an *Engliſhman*, or of a Family lately ſettled among them: That the firſt of his Name, whom he ever heard of, attended *William*, called the Conqueror, into *England*, and the firſt who ſettled here, bore a conſiderable Command under *Hugh de Lacy*: That in Conſequence of this, he may be ſuppoſed to have near as many and as ſtrong Preju-

 dices

dices in Favour of *this his dear Country*, as even the oldeſt and moſt *reſpectable* of their Leaders, and without Place or Penſion under the Crown, or perſonal Obligation to any Superior upon Earth; he thinks his Countrymen are now playing a very fooliſh and deſperate Game, and with Sorrow reflects upon the Proſpect of the many Evils, and Miſchiefs, they are bringing upon themſelves.

That by Principle and Inclination, he is as much attached to Liberty as any Man ought to be: That upon proper Occaſions he has warmly contended for it, and would be among the forwardeſt to do ſo again, if he ſaw or apprehended any direct Attack againſt it: But, (in the Words of an eminent Prelate, in one of the beſt Sermons

in

in our Language,) *he has never mistaken Liberty for a Right to abuse the Government, nor has thought the Dignity of a free State consisted in acting without Regard or Reverence to those who are at the Head of it.*

This, Sir, is all that you are at Liberty to say of me, or for me; if you think it best to say it in my own Words you may. Put it into what Size you please, see only that the Lines be distinct and not crouded, the Letter clear and correct.

THE

THE QUERIES.

QUERY I.

WHETHER, tho' the Common and Statute Law of two Kingdoms be nearly the same, the Constitutions may not in some Respects be essentially different?

Qu. 2. Whether such Opposition to the Measures of Government as deserve the Name of Patriotism in one, may not be Faction in the other?

Qu.

Qu. 3. Can Feuds and Diviſions have the ſame Effects here as in *England*, and when they happen are the Remedies as eaſy?

Qu. 4. Whether if *Ireland* had fallen under any other Government than that of *England*, the Natives would not at this Day have been in a State of as wretched Slavery, as any of the conquer'd Provinces of the *Roman* Empire?

Qu. 5. Whether there be an Example in the Hiſtory of the World of any conquer'd Province enjoying that Eaſe, Tranquillity and Freedom, which the People of this Nation enjoy?

Qu. 6. Can *Ireland* proſper or flouriſh but under the Protection of the King and his Miniſtry; and can there be any Wiſdom in diſobliging or quarrelling with them, before we are hurted, or aggrieved?

Qu. 7. Is a Thing, ſtrictly and properly, the Right of thoſe who have gi-

ven

ven it away, or of thoſe to whom it is given?

Qu. 8. If a Thing has been legally granted and conveyed to me, and I afterwards conſent to reſtore it, have I not a Right to inſiſt upon a Recognition of that Conſent?

Qu. 9. Will a Recognition of that Conſent, in Terms clear and of no ambiguous Meaning, infer a Right in me to call afterwards for as much of that Perſon's Property as I pleaſe?

Qu. 10. Will, in this Caſe, the Premiſſes bear the Concluſion; and is there any Rule of Logick or Ethicks by which it can be defended?

Qu. 11. Whether Divines, who have Time out of Mind had the Property of all *Logomachys*, ſhould be diſturbed in their Poſſeſſion and Right?

Qu. 12. Whether a Man who had not a Morſel of his own to eat, if his Neighbour ſent him a Diſh of Meat, would not be a Fool to throw it out of the Window,

dow, becauſe it was not garniſhed to his Liking, though he knew it to be wholeſome and ſound, or becauſe he did not like the Face of the Perſon who brought it?

Qu. 13. Whether all that has yet been offered in way of Anſwer to a Pamphlet, entituled, *Conſiderations*, &c. be not merely Suggeſtions of Phrenzy; and whether a full and rational Anſwer can be given to ſaid Pamphlet?

Qu. 14. Whether a Majority of Four or Five Voices can determine the Senſe of a Nation, when Men of greater Property, Weight, and Figure in their Country, of equal Capacity and greater Diſtinction for their Attachment to Liberty civil and religious, are on the other Side?

Qu. 15. Whether Men who through a long Courſe of Conduct have ſhewn themſelves incapable of being corrupted, of ſwerving from the Lines of Duty or Meaſures of Right, can reaſonably be ſuppoſed to act now from a contrary Principle?

Qu.

Qu. 16. Whether this be not the true Character of Numbers who voted with the Court on the 17th of *December*, 1753?

Qu. 17. Whether the Man who in many Inſtances has demonſtrated, that a Luſt of Power is the governing and directing Principle of his Mind, be a fit Perſon to take the Lead in Government?

Qu. 18. Whether the Man who in ſeveral Inſtances had groſsly abuſed the Power with which he was intruſted, to the general Hurt of the Society, the Deſtruction of ſome of its moſt valuable Privileges, and the Diſguſt of many Friends, ſhould not have that Power wreſted from him?

Qu. 19. Whether one remarkable and inconteſtable Inſtance, to prove this, will not ſufficiently juſtify thoſe who combine to wreſt it from him; and if the laſt *Dublin* Election was not an Inſtance in point?

Qu.

Qu. 20. Whether the Man who acts arbitrarily and illegally in one Inſtance, would not do ſo in every Inſtance if his Power were equal to his Ambition?

Qu. 21. Whether a Man who by his Poſt is ſubject to no Check, is not likelier to play Tricks in a wanton Abuſe of Power, than he who is?

Qu. 22. Whether the King is not at Liberty to chuſe among his Subjects in whom he will repoſe Confidence, and through what Hands he will diſpenſe his Favours?

Qu. 23. Whether to contend this Privilege with him be not an actual Forfeiture of Allegiance?

Qu. 24 Whether, if it came to be diſputed, whether GEORGE the Second, or *John-a-Nokes* ſhould be King of *Ireland*, would any Man in his Wits heſitate how to determine; and if this at preſent be not in Fact, or nearly, the Caſe?

Qu.

Qu. 25. Whether a Man may be fairly charged with the Abuſe of Power before he has had the Trial of it?

Qu. 26. Whether a Man ſhould be ſuſpected of bad Deſigns, who has yet had no Opportunity of ſhewing what his Deſigns are?

Qu. 27. Whether a Man who is firſt in Commiſſion, can be blamed for claiming an equal Share in the Exerciſe of thoſe Powers with which his Commiſſion inveſts him?

Qu. 28. Whether admitting what the Evidence of Hiſtory ſeems to confirm, that generally Church-men have made a bad Uſe of Power, Men of that Character ſhould, for that Reaſon, be for ever excluded from any Share in the Government of a State?

Qu. 29. Whether a Man in the higheſt Elevation to which he can be raiſed, is not likelier to act diſintereſtedly and uprightly, than he who is only labouring to aſcend?

Qu. 30. Whether there have not been ſome, and recent Inſtances in this Kingdom of Churchmen intruſted with the higheſt Power and greateſt Confidence our Conſtitution would admit, who yet have acquitted themſelves to the general Satisfaction of the Nation, and left behind them Names that ſhould be ever dear and precious among us?

Qu. 31. Whether this having happened before, be not a good Reaſon for ſuppoſing that the ſame may happen again?

Qu. 32. Whether a Man of known moderate Principles, Paſſions, and Appetites, may not be ſafely truſted with the Exerciſe of a legal limited Power, ſubject in various Ways to check and controul whatever his Profeſſion may be?

Qu. 33. Whether a Man who has a great Stake and Intereſt in this Kingdom, and none in any other, can be preſumed to be partial to the Intereſt of another in Derogation, Injury or Contempt of this?

Qu. 34. Whether the Man who has the fewest Relations, Dependants, and Family Connexions, *cæteris paribus*, be not the most eligible Person to take the Lead in this Kingdom, and likeliest to serve the Generality in their just Pretensions?

Qu. 35. Whether the Views, Sentiments, Interests, and Principles of *English-men* who have settled lately among us, can or ought to be supposed so contrary to the Views, &c. of those who came here upon the same Motives and Encouragements, two or three Generations ago, as many give out and assert?

Qu. 36. Whether the same Objections now urged against *English-men*'s being put into the principal Posts of Honour and Profit in this Kingdom, were not as plausible and cogent in the Days of our Forefathers as they are now?

Qu. 37. Whether since the first Conquest of *Ireland*, there ever was less Reason for Murmur or Complaint on this Account than at present?

Qu. 38. Whether if it were a fixed Rule, that none but Natives ſhou'd be Lords Juſtices of *Ireland*, any but their Relations would be the better for it?

Qu. 39. Is being popular, or the contrary a ſure Sign that a Man has acted a good or a bad Part?

Qu. 40. Did not a Peer of *England* from being the moſt popular Man in the Kingdom, become the Object of publick Deteſtation, merely for ſaving the Nation from a civil War?

Qu. 41. Is it likely, that they who are the Favourites of the Mob now, will be ſo ſome Months hence?

Qu. 42. Will not Feeling, convince thoſe who judge only by that *Senſe*; and therefore, whether Fame can ſtand long upon that Foundation?

Qu. 43. Whether the Applauſe which a Perſon of high Rank has ſo eagerly courted,

courted, in the Opinion of wiſe Men, be moſt to his Honour or Diſhonour?

Qu. 44. Whether *Phocion* was not a wiſer Man, who, when the People applauded him with Huzza's, uſed to aſk *What he had done amiſs?*

Qu. 45. Whether when Men are ſo abandoned, *as to Glory in their Shame*, it be not a Sign that they are loſt to all Senſe of Good, greatly infatuated, and ripe for Deſtruction?

Qu. 46. Whether it were not adviſeable for ſome Men to ſtudy the Limits of their own Underſtanding, and to proportion their Undertakings to their Abilities?

Qu. 47. Whether improbable Falſehoods impudently aſſerted, ſhould be attributed to Ignorance or to Malice.

Qu. 43. Whether they who retail them, are the real Authors of them?

Qu. 49. Whether Slander and Outrage be Indications of a true Spirit of Patrio-

tism, and if our modern Patriots have not overstocked the Market with that Ware?

Qu. 50. Whether it be honest or reputable to mark a Man out for the Object of publick Hatred and popular Fury, before some Crime has been proved against him?

Qu. 51. Whether a certain Prelate's bitterest Enemies, are able to prove that he has yet been guilty of any Crime against the State, or any Conduct that might deserve the slightest Imputation thrown out against him?

Qu. 52. Whether the Insults offered, and the Menaces thrown out, do not point out a Necessity for a general Association of all good Men, for their mutual Defence and Protection?

Qu, 53. Whether the great Pains taken for some Months past to inflame the Populace in Town, and to raise Feuds and Divisions in the Country, be genuine Expressions of Loyalty, or consistent with the Professions of their Abettors?

Qu.

Qu. 54. Whether the ſame Means and Methods in any other Caſe, at all Times and in all Places, would not produce the ſame Effects; and if the *Devil* himſelf would give the Mob Money to buy Drink and make Bonefires, they would not *hail him?*

Qu. 55. Whether the Pomp and Parade of Coaches attending the Corps of the Wife of a paltry, ſcurrilous Printer, nine Miles from Town in bad Weather, and borne by Gentlemen moſt diſtinguiſhed in the Oppoſition, be not full Proof who their Abettors are?

Qu. 56. Whether the Subſcriptions now carrying on to buy Medals, can ſerve any good Purpoſe, and will not intail Infamy on the Subſcribers?

Qu. 57. Whether a Man who really meaned the publick Good, or the Quiet of his Majeſty's Government, would countenance or encourage ſuch Meaſures?

Qu. 58. Whether Beef and Claret have not experimentally been found to be as

great Corrupters of moral Rectitude, as even Places and Penſions?

Qu. 59. If when a Man is drunk, be not the beſt Time to extort a Promiſe, and if a Caſt of Bottles after Two, will not engage more effectually than a cool Application to Reaſon after Eleven o'Clock in the Morning?

Qu. 60. If by ſuch Expedients, a certain Party has not in a great Meaſure been kept together?

Qu. 61. Whether private Connexions and Family Intereſts, are not real Impediments to publick Good, and hinder Multitudes from ſeeing and acknowledging, what they would ſee and acknowledge, if thoſe Ties were diſſolved?

Qu. 62. Whether a certain renowned Orator and Stateſman had been ſuffered to go on awhile in his own Way, he would not of himſelf, in Time, have divided and broken the greateſt Intereſt in this Kingdom, that ariſes from Family Connexions?

Qu.

Qu. 63. Whether a certain Knight has not ſuſpected this, and been for ſome Time jealous of his Credit and Intereſt?

Qu. 64. Whether a certain great Stateſman be indeed the Leader, or the Dupe of his Party?

Qu. 65. Whether it would not be a Proof both of his Wiſdom and Honeſty to diſengage himſelf from it, whilſt he has it in his Power to make an honourable Retreat?

Qu. 66. Whether in his Conſcience he believes That our Ch—f Gov—r had any or more Deſigns to the Prejudice of this Kingdom, than his Predeceſſors, and was not therefore as much intitled to his Complaiſance?

Qu. 67. Whether if any Deſign to the Prejudice of this Kingdom and the private Advantage of the Adminiſtrators had been really in View, it is not likely more Pains would have been taken to humour *Him*?

Qu.

Qu. 68. Whether upon the ſame Suppoſition, a blue Ribband, or a Ducal Coronet would have been thought too high a Purchaſe for ſix, ſeven, or eight Voices?

Qu. 69. Whether a certain Patriot, who thought himſelf ſecure for his own Life, would not have been as ſtaunch a Courtier now as heretofore, if he could have had the ſame Security for his Son's Life?

Qu. 70. Whether the old Adage, *Ex quevis Ligno non fit Mercurius*, be not true, *ex. gr.* Whether a Barber's Block with a broad Hat and full bottomed Wig would make a Chancellor?

Qu. 71. Whether Caution and Diſcretion in the Choice of Perſons to fill honourable and lucrative Employments, be not a commendatory Quality in a Miniſter of State, and ought not to endear him to the Publick?

Qu. 72. Whether if another had been raiſed to a S———r inſtead of a Serj——t it

it would not have ſoftened or altered the Signification of the Word *Conſent* ?

Qu. 73. Whether Men whoſe avowed Principles, it is always to oppoſe the Court, and have always acted on that Principle, can be ſafe Subjects or good Commonwealths-men, and if we have not ſeveral of this remarkable Character at preſent in our Senate?

Qu. 74. Whether when Men are reſolved to quarrel, they can be long at a Loſs for an Occaſion, and yet whether it did not coſt ſome Conſultations this laſt Seſſion of Parliament to diſcover the few that were ſtarted?

Qu. 75. Whether any of them would have been thought reaſonable Grounds of Diſſention at any other Criſis?

Qu. 76. Whether the People of *Ireland* may not quickly find Reaſon to bewail the Conduct of their Patriots, and if they do not already feel the bad Effects of it?

Qu.

Qu. 77. Whether Money locked up in a Cheſt, or circulating thro' a Nation be moſt for the Nation's Advantage?

Qu. 78. If Scarcity ſhould ſucceed Plenty, who will be to blame, they that ſhut it up, or they who would have ſcattered it?

Qu. 79. Whether ſome Men would not be better pleaſed, their Money ſhould go to *Rome*, to buy Indulgences, than to *H———r*, and if there be not as great Likelihood of its being ſent to the Former as to the Latter?

Qu. 80. Whether it be reaſonable to expect that the Stronger will be bullied by the Weaker?

Qu. 81. When by Riot and Pampering the Blood is over-heated, whether ſtrong Catharticks, Emeticks, *&c.* are not neceſſary to reſtore the true Tone, Temper and Spring, and to bring on Health?

Qu.

Qu. 82. Of the Multitude who have been ſo buſy in writing and prating, is there one in an hundred that know what they are prating about?

Qu. 83. Can any other Cauſe of our Diviſions be aſſigned than the Rage of Ambition and Luſt of Revenge, and muſt not a Man be wilfully blind not to ſee this?

Qu. 84. Can any Thing be more prudent and proper, than to keep Men aſunder, who if they met would be ſure to fight, and to worry one another?

Qu. 85. Whether they who make the loudeſt Pretenſions to *Conſcience*, have not generally the leaſt of it?

Qu. 86. Whether if *Conſcience* prompted a Man to court a Place, it might not alſo prompt him to keep it?

Qu. 87. Whether the *Cork Surgeon* can cure a diſlocated Member?

Qu.

Qu. 88. Whether the Oil of the *Adder* has indeed the Virtue aſcribed to it by *Hudibraſs*?

Qu. 89. If the Conduct of certain Men in the Year 1749, and the Year 1753, can poſſibly be reconciled?

Qu. 90. If Mens Humours and Paſſions can alter the Natures of Things, ſo as to make what was confeſſedly irregular and illegal laſt Seſſion, regular and legal this?

Qu. 91. With what Face can the Men who hindered a Motion for the Augmentation of the Army's Pay laſt Seſſion, becauſe in that way it would have treſpaſſed on the King's Prerogative, juſtify their attempting it in a clandeſtine way this Seſſion, in contradiction to their own declared Sentiments?

Qu. 92. What may reaſonably be preſumed to be the Views of ſuch Men? Is it poſſible *France* and the Pretender may be in ſome of their Thoughts? Don't it at leaſt look as if they were willing to throw

throw all Things into Confuſion rather than fail in their Purſuit?

Qu. 93. Is it poſſible for the moſt humane and benevolent Heart to give a favourable Turn or Colour to ſuch Proceedings? Will not a faithful and juſt Repreſentation too probably incenſe M——y; and what can our G———r, with all his celebrated Good-Nature, ſay to mediate in our Behalf?

Qu. 94. Whether if *Faction* be a determinable Thing, This is not *it?*

Qu. 95. Whether Prerogative be a ſtanding invariable Thing, aſcertainable by Law and Cuſtom, or variable and alterable with the Humours and Intereſts of Three or Four leading Men?

Qu. 96. However faſhionable it is become to declaim againſt Prerogative, whether it be not the only ſure Barrier we have againſt Sedition and Anarchy?

Qu. 97. Whether to be both a Knave and a Fool, which would have paſs'd for a Para-

a Paradox a Year ago, be not common now?

Qu. 98. Whether our new Set of *Lucaſians*, in reſpect of all known Syſtems of Politicks, be not rank Hereticks, and deriving from no old Hereſiarch, ſhould be tolerated in the State?

Qu. 99. Whether the Preſbyterians in *Ireland*, by their Conduct now and at the Time of the Rebellion, have not ſhewn, that they are fit Tools for any Faction to work with, and ready to join any Party that will make them large Promiſes?

Qu. 100. Whether Men in Power ever did, or probably ever will, take them by the Hand, but with the View of ſerving their own Purpoſes, and then to drop them; and whether, in ſeveral Inſtances, they have not experimentally found this to be true?

Qu. 101. Whether the Gentlemen who lately declared for them, and in whoſe Behalf they ſo ſcandalouſly proſtituted their Religion, are by Principle, Edu-

Education, or Inclination their Friends, and on any real Emergency, likelier to ſerve and eſpouſe their Intereſt, than thoſe whom they oppoſed?

Qu. 102. Whether by their Behaviour they have not, in ſome meaſure, forfeited the Claim of *Merit* they formerly had with the Government, and are doing what they can to juſtify their Governors, if that Bounty and Indulgence which they have ſo long enjoyed, ſhould be withdrawn?

Qu. 103. Whether the End neareſt their Hearts, and ever uppermoſt in their Thoughts, can be accompliſhed, but by overturning the Conſtitution, and whether by that Event, Matters would be really mended with them?

Qu. 104. Are they indeed ſuch Fools as to think they could riſe upon the Ruins of the Eſtabliſhment; or are they not in Fact mad, and out of their Senſes?

Qu. 105. Is their collected Weight in five or ſix Counties, never to be exerted

but againſt the natural Intereſt of their Individuals, and by the Proſtitution of their Religion, of that real Significance and Importance which they take it to be?

Qu. 106. Could they in any one County return a Member of their own Profeſſion?

Qu. 107. Whether the *Popiſh* Prieſts in *Dublin*, are not now acting more rationally, and conſiſtently with the general Rules of Religion, than the Teachers of the Diſſenters in the *North*; and whether the latter, with the Advantage of ſo much greater Purity in Doctrine, ſhould not bluſh to be reprimanded on this Score?

Qu. 108. Whether *Popiſh* Converts, and Proteſtant Diſſenters, old Whigs and veteran Jacobites, can be long united, and like Oil and Vinegar, however you jumble and blend them, will not quickly ſeparate and divide?

Qu. 109. Whether there be at this Day even an independent Nation upon Earth, that

that enjoys more or greater Advantages than the People of *Ireland*, though in a State of Subjection and Dependence?

Qu. 110. Whether when People are well, there be not Wiſdom in keeping themſelves ſo?

Qu. 111. Whether if any thing adverſe or unfortunate befal us, the Editor of theſe QUERIES, may not juſtly ſay, in the Words of ——

O! Ireland! *Thou haſt deſtroyed thyſelf!*

AN

Epiſtle Dedicatory,

TO

Sir R---D C--X, B---t.

SIR,

I CONFESS candidly that I do not wait upon you with this Addreſs in the common way of Dedicators, to derive Honour from your Name, but to give ſome to it, which at this remarkable

Æra

Era of your Life, I presume, will be both welcome and agreeable.

I, for my Part, living only to myself, want none; I am under no Temptation to look for it abroad: But yours is a different Case, you have long been in quest of Fame, and that you may not end your Life, as you have hitherto gone through it, I am induced, merely from Compassion and Good-Nature, to help you to a little.

Your State, Sir, is different not only from mine but from most other Peoples: It is pitiable, because nobody seems to pity it. A sad Thing it is, truly! after such *Herculean* Labour, after such long and painful Vociferation, after such perplexing Scrutiny to inform and settle your *Conscience*, after veering and shifting so often to shun the Ebbs and Shallows of Fortune, and after fixing at a Point where Power promised to rest, and the refreshing Gales of Court Favour to blow, at last, by an unexpected Variation of the Magnetick Needle, to be obliged to furl your Sails, and turn the Helm, and revert to the Point from whence you set out,

our, at once *et opus et oleam perdere*, to have no one to ſay a kind Thing to you, or *of you*; and when you look inward to read that upbraiding Sarcaſm, *What Fruit had you in thoſe Things whereof you are now aſhamed! Quis talia fando temperet a Lacrymis:* How doleful! how awakening is your Caſe!

I have, Sir, been caſting about to try if in this Night of Woe, ſome Way might not be found, to let in a Ray of Comfort to your tortured Soul: And after much Muſing and Meditation, three Conſiderations have been ſuggeſted, that ſeem to promiſe ſome; one indeed is, to my Apprehenſion, a wretched one, yet they who have tried it, it is ſaid, have found its Uſe: You are not ſingle and ſolitary in this State, *Solamen miſeris, ſocios habuiſſe doloris.* The ſecond muſt ariſe from your reflecting, that your Example may be a Warning to others to ſhun the Rock on which you have unhappily ſplit. And the third is, that there is a Bleſſedneſs promiſed to People in your Condition. But the Uſe of theſe two laſt, depend upon this, that the *Veteres Aviæ* are not *all* extirpated, but that you retain ſome Nib-

blings

blings of the pious Inſtruction you received at your Mother's Knee. The laſt in particular requires a ſaving Degree of Faith, and if you have been as great a Sceptick in Religion, as you have been in Politicks, I can anſwer as little for your Soul in the next World, as for your Body in this; which, it is to be feared, ſince the Supplies of Ortolons and Sack are cut off, will quickly macerate, at leaſt not return ſo plump and florid next Seſſion, as it goes down at the Cloſe of this?

But, Sir, though I expect no Honour from this Dedication, I am not without the Hopes of ſome Profit: Do not miſtake me, Dear Sir: My Deſign is not to draw upon your Purſe (which I am ſenſible will not bear large Drains now) but upon your Underſtanding. You ſee, from what I have here preſented to you, that I am as great a Sceptick in Politicks as you were once yourſelf. You will ſee how ſtrangely my Political Faith is ſtaggered, and what ſtubborn Doubts I have to be reſolved: Here is the principal Deſign I had in waiting upon you; and to whom could I ſo properly go as to you; You! who *tot Parcarum, tot Legis, tot Scribis,*

Scribis, tot Loqueris, I had almoſt ſaid with Milton, *et Tamen*:—You, I ſay, if any one, muſt be able to do it: And let me tell you, Sir, the World expects it from you, I call upon you, and your Reputation, if it be any way precious to you, demands it of you; That you inform us by what Methods you wrought up your own Conſcience to that State of Compoſure, which you told us not long ſince in the Houſe of Commons, you then feeled. What New Lights you have received ſince the Expulſion of Mr. *L——s*, and the Rejection of Mr. *L——e*, and your Preferment at *Corke*, how you cicatriz'd the gaping Wounds, that thoſe refined Strokes of Policy made in it, and by what Method of Reaſoning, you have perſuaded yourſelf, that the ſame Man under a Conduct ſo wonderfully contraſted, could be a Patriot then and now.

By calling upon you for this, I do not ſuppoſe, that I either put you upon a difficult or diſagreeable Taſk: I know that in your *Table-Book*, you have kept an exact Regiſtry of the Occurrences of your Life, for many Years, and of your Obſervations on every Occurrence; whence you muſt

must be amply provided with Materials; I insist therefore upon your giving a distinct Answer to every Query in this Book, and I promise you, what I am sure will make the Undertaking agreeable, that if you can clearly and satisfactorily resolve these my Doubts, and remove these my Scruples, I will change Sides, and write a Book of Retractions to publish my Conviction to the World; I will join with you afterwards in all your Schemes, support by my Pen every Part of your System, sail with you at all the Men now in Power, Hiss Lord *G*——, abuse the *P*——e, swallow Bumpers (which I have long abjured) for the *E*——l and *R*——t, and your Honour, *&c.* and twice a Week in the *Universal Advertiser*, send your Fame through all the Corners of this Island. Let me however, add one Request, that if you undertake my Conversion, you will not only be distinct, but succinct also, for I have a weak Head, and if you are as verbose and sonorous upon Paper, as you are in the House, you will quickly confound me, and I shall quickly drop you; besides I am impatient of Fatigue, and hate every Thing that is tedious, insomuch, that I have

not yet been able to read through Sir *C——s G——n*, though there are ſo many fine Thoughts, beautiful Images, agreeable Leſſons of Morality, and ſo much affecting Diſtreſs wrought up in it.

If I cannot prevail with you for the whole of this Demand, you will I am ſure favour me at leaſt, with a Dedication upon my Dedication, at which from a late Sample, I know you have a maſterly Hand; but take care, not to threaten me again with a Drubbing, as you did in that; for I can tell you I am damned Cholerick, and you may catch a Tartar, and as the Houſe is not ſitting now, nor the Serjeant at Arms at hand, to take us into Cuſtody, one of us might be in Danger of ſhedding our Blood, or expoſing our Cowardice.

In ſhort, Sir, if you can do, what I have here called upon you for, you will oblige great Numbers, as well as me, who ſtand gazing and quite aſtoniſhed at all you have been doing, and ſaying, and writing, ſince the Ninth of *October* laſt, and expect, I ſhould ſay demand

ſome

ſome better Reaſons to vindicate your own and your Friends Conduct, than have been yet offered to the World.

I am,

SIR,

As you Acquit yourſelf,

Your Friend or not,

Phil. Hib.

From my Garret in Twatling-ſtreet.
Feb. 21ſt. 1754.

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